/101 cont./

175 648 Nineteen years later, in 1562, Domingo Lozano made a new attempt to exploit the rich silver mines of Timaná and La Plata. He was obliged to withdraw, however, only to return the next year with reinforced troops. He founded the city of San Vicente de Paez, but only two months later, in an attack by the Paez on the city founded by him, he lost his life. An auxiliary body of troops advancing in forced marches from Popayán was also completely destroyed. After this new expulsion of the conquerors, the Paez allied themselves with the Pijao, who had destroyed Neiva in 1569. Together they attacked and plundered the silver mines of the city of La Plata in 1577, killed all the inhabitants, and set fire to the houses.

As a result of these unfavorable reports, the Spanish king energetically ordered the "pacification of the province," which from 1605-1608 was carried out so successfully that finally the troops could not find any Indios to fight or houses to plunder. In 1605, after the lost battle of Itaibe, the Paez retreated to the region of their inaccessible mountains still occupied by them today. Their western neighbors, the Guanaca, allied themselves with the Spaniards, and the latter put through their territory the [797] connecting road from /102/ Popayán to Bogotá. In 1613 the Jesuits set up the first mission station and a rest station for travelers ● [164] in the town of Guanacas. In 1790 most of the Guanaca fell [731] victim to an introduced smallpox epidemic. The survivors withdrew to the present Inzá, where they were absorbed among the colonists. Nothing has remained of their language.

175 648 797 The Paez continued to defend their country against the Spaniards and against missionization and, by their sudden attacks, made the road to Bogotá never quite safe. And then in the subequent period the Spaniards had little interest in missionizing and civilizing the Paez. After the Guanacas station, only one 648 mission was founded in Tálaga. Because of the location of the 177 individual communities, enclosed by high mountain ranges, a 175 few villages were able to remain uninfluenced by Spanish civiliza- [36] tion for quite a long time. Later the authorities supported the establishment of native self-government, the cabildo /see the

/112 cont./

142 age the hair seldom becomes white. We met only one woman with slightly graying hair and an old man with a gray, sparse [302] beard, but dark hair. The beard among men is scant. The beard hair is regularly plucked (see Ills. 148 to 155 /see pp. 265-268/).

143 According to the blood-group analysis of the Paez, among the 303 individuals examined there were 88.78 per cent of blood group 0, 6.93 per cent of blood group A, and 4.29 per cent of blood group B. The blood group A+B is not represented (G. Arcila Velez, pp. 11-14).

129 The racial concept of Indian is foreign to the Paez themselves. To them "Indio" designates a cultural status. My colleague, Segundo Bernal Villa, an Indian from the region of Pasto, was designated as "blanco" because of his European clothing. And when our interpreter Victoriano bought himself "white clothing" (hat, pants, shirt, shoes) with the money he earned, he was called a "white" in his village and accordingly treated with hostility.

161 The population figures for the Paez do not seem either to increase or decrease, as far as the uncivilized Paez are con-
165 cerned, for example, in Calderas. Infant mortality comes to more
● 164 than 50 per cent. The most common cause of sickness is whooping cough. The health of children who survive their second year, as well as of adults, is -- considering the circumstances -- quite good. True, one scarcely sees old people over 60 (and [132] those who look that old are probably younger). The most fre-
[362] quent illness of adults is tuberculosis, which claims numerous victims, since the nights are very cold and the cold and wind can [262] penetrate through the light walls of the houses unhindered. More-
[273] over, no fat of any kind is commonly eaten. Another illness from which many Paez suffer, which, however, is not taken seriously, is stomach trouble caused by the drinking of brandy even during [154] infancy and the unsuitable diet in childhood. Infants are given [262] beans, cabbage, and yuca, but no milk, except mother's milk.

In general
842 /184 cont./every girl desires a great
[581] many children, for this is the chief requirement for being married.
Moreover, the percentage of barren women -- in childless marriages,
[162] they say, the fault is always the woman's -- is not small. Accord-
ing to inquiries, it comes to about 10 per cent. Men generally
want boys; the women, girls, in order to have help in the house-
845 hold. Twin births are rare, but they are not regarded as anything
special; rather, people are happy about them as they are about
other children. Deformities at birth are said not to occur; how-
ever, I saw several persons with cleft palates. They seem to be
ashamed of this, for in conversations with us they always held
847 their hands over their mouths. Infanticide does not occur. To
123 inquiries about this, there was always the completely horrified
counterquestion as to whether that was the case in my country.
165 Overpopulation is not to be feared, even with a larger number
[163] of children -- the average is three to four living children per
family -- since infant mortality comes to more than 50 per cent.
● [164] Whooping cough is the most frequent cause of death among small
children.

a) Birth and Childhood

843 The parents' concern for the child begins even before birth.
The husband of a pregnant woman expecting her first child must
sleep with her very frequently, for otherwise the child would be
very weak. In the case of subsequent children this is no longer
[783] required so often after the beginning of pregnancy. The pregnant
woman may not leave the house or eat pork for two months before
the birth, since this causes "pest" and she would have stomach
[822] pains; this would be very detrimental to the child. For the same
reason she may not eat beans and onions, and no fish because it
comes from the cold element, water, and because a pregnant
woman must not become cold.

843 According to one informant, the pregnant woman retires
343 to the menstruation hut (dúyat) two to three weeks before the
124 birth. During this time her mother or another female relative
cooks for the family. According to another informant, the
ooo /185/ woman does not retire to the dúyat until the birth. In any

/195 cont./

d) Death

761 776 165 164 [202] [762] According to the belief of the Paez, death occurs chiefly through the action of the evil shamans (nyic) or the evil spirits ec̀, tũs, and gẽlyómp (see "Religion" /see pp. 191ff./). Included here also is the not infrequent cause of death through consumption. Causes of death of children are chiefly whooping cough, as well as stomach and intestinal disorders, the latter brought about by a diet very unsuitable for children. Suicide is completely unknown.

764 [763] [203] [765] [192] The death of a member of the community is passed on from man to man by members of the family and neighbors. There is no public mourning or lamentation; upon the death of small children, people act as though they were glad, since the children are now "little angels." (Among the colonists, as well as among the Paez, the Spanish word "angelito" is used.) In former times it was customary to abandon the house when death occurred and to leave the deceased and some food in it (Castillo i Orosco, p. IX).

764 184 The manner of burial is the same for men, women, and children; there are no social differences. A few customs in other Paez communities, however, differ from those of the Calderun. Therefore the burial of the dead in Calderas will be described first.

[177] [291] For burial the deceased is dressed if possible in purchased, that is, "white" clothing, even if he was the poorest of the poor and had never worn such clothing. For this reason the relatives incur considerable expense, which often cannot be paid for a long time. Burial takes place the day after death. Only the feet of the deceased are washed. This work, as well as dressing the deceased, may be done by relatives or even by outsiders; they must, /196/ however, always be men, even in the case of female deceased persons. The body is taken by two men on a bier made of two tree trunks to the graveyard next to the church, where two other men, usually relatives, have already dug the grave. The latter is trapezoid-shaped, a good shoulder's breadth at head height and narrower at the foot end. Its length is determined by the size of the deceased. The direction of the grave is completely arbitrary.

2: Pittier de Fábrega E-4, 5 (1906) 1907
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marriage bonds were not definitely made until experiment indicated the fecundity of the woman, and that the union was dissolved at the will of the husband if the wife proved to be barren. The same authority informs us that the wife had to give her husband the necessary clothing, while the husband provided food for the family.

A custom mentioned by Castillo was that during menses the women spent the time sitting in small huts expressly built for that purpose, for fear of contaminating the common dwelling and of bringing disease and death to its occupants.

Rodriguez relates another custom in connection with childbirth and death: ". . . y siempre que pare la mujer, ó que muere alguno de su familia, desamparan la casa, dexando en ella al difunto con cantidad de bastimento y de la chicha, brebage, que beben: y á las casas donde parió la mujer, las dejan con las inmundicias de el parto, y acabadas de nacer las criaturas, las laban, y se vañan sus madres, poniendose en viaje á buscar nuevo paraje para su habitacion, que siempre procuran sea en parte muy fragosa, por no ser visitados."

These details are confirmed by Castillo and were probably still observed in his time. As to what is done at present, and regarding the family organization in general, it is very difficult to obtain reliable information. The Indians are very jealous of their women, do not tolerate in them any intercourse with strangers, and become instantly distrustful when questioned about family matters.

With reference to death, Castillo differs from Rodriguez in that he states that a dying person was taken from the house, so that he did not actually die in it, and that the dwelling was destroyed by fire. He does not mention the custom of leaving food near the corpse, but states that the body was buried and a fence built around the grave.

Diseases

No diseases came under my observation during my stay at Huila and Tacueyó, and the Indians rather impressed me as being a healthy people. But if their vocabulary affords suffi-

2: Pittier de Fábrega E-4, 5 (1906) 1907
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cient testimony, they have their share of physical ailments. Besides itch (*lel*), tumors of several kinds (*lol-sek*, tonsilitis; *koñ*, tumor in the groin), they have original names for smallpox (*buzgnĕ*), which I was told often rages among them, for diarrhœa (*u-tšitš*), dysentery (*mengnĕ*), and intermittent or malarial fevers (*ya-ya-gnĕ* in the ancient dialect, *knĕ-knĕ-nĕ* in that spoken at the present day).

Of the practices and superstitions made use of in the cure of these diseases I could gain no information, but it is very probable that the Paez still have their own medicine-men.

Clothing. Personal Adornment

At present the wool obtained from the numerous sheep kept by the Paez Indians plays the most important part in the clothing of both sexes. I cannot find any direct information on the fabrics used before the introduction of sheep by the Spaniards, but it is most likely that the Paez obtained cotton from the Indians of the Cauca and Magdalena plains, the cultivation and the manufacture of which into thread must have formed one of the principal industries in the latter. I have already referred to the great number of clay spindle-whorls found in the graves and on old dwelling sites throughout the Cauca valley. Judging by these we may feel sure that the former inhabitants were great spinners. On the other hand, the present Paez Indians still weave most of their own clothing, and there is no reason why they should not have done so formerly.

The dress of the men consists of a pair of short trousers (*kiñ*), that are evidently a concession to modern civilization. These are made of raw cotton cloth, or of imported fabrics, and reach from the waist to about the knees. Over the shoulders is worn a broad rectangular piece of white woolen homespun cloth, split in the middle in the form of a poncho so as to allow the head to pass through, and hanging free front and back. This is called *tund-atš*, i. e., 'the cloth that binds, or covers.' It is generally worn next to the skin, but sometimes a light cotton shirt, called *atš-petš*, is first put on. Over the *tund-atš* they carry on their left side, hanging by straps that pass over the right shoulder, the coca

2: Pittier de Fábrega E-4, 5 (1906) 1907
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easy to determine the words that form such families, and it remains for the future student to systematize and complete them. We are able, however, to give a few examples:

Kué is indicative of smallness, fragility, and is found also in several terms referring to childhood or parental relations. Examples:

kué	child.
a-kué	monkey.
ala-kué	child.
anî-kué	nephew.
anî-tsun-kué	grandson.
atî-kué	nephew.
doχ-kué	nephew.
etî-kué	orphan (phantom's son).
ñu-kué	uncle, father's brother.
pe-ñu-kué	aunt, father's sister.
tuku-kué (onomatope)	a small dove.
uesa-kué	girl.
ues-kué	thread.
uitta-kué	bird.

In the following words, however, the signification of the suffix is not apparent:

ak-kué	burial.
eiχ-ka-kué	ant.
ia-kué	ceremonial feather-dress.
ka-kué	body.
imeta-kué	dorsal spine.
ne-kué	challenge, contest.
sa-kué	heart of a tree.

Gué, meaning disease, is found as a suffix in a few known cases:

atta-gué	hectic fever (lit. hot-ache).
buts-gué	smallpox.
iaia-gué	intermittent fever.
su-gué	a medicinal plant.

/236 cont./

755 783 Since sicknesses have a magical origin, the treatments are also magical in character. "The cleansing" is indispensable in every treatment, with its attendant remedies and movements.

165 164 Symptoms of sicknesses. Among the sicknesses clearly identifiable by the natives are smallpox and whooping cough, given their characteristic symptoms. Some of the informants, not many, to be sure, state that their children died of such sicknesses.

165 761 776 On the whole, child mortality, which is rather high, is said to be caused by, in order of frequency and in generic terms, pest, Echi, and sorcery. The cases of death by the ghost and rainbow are few.

753 776 The symptomatologies given for the sicknesses are very vague and even confused with one another. The Echi, ghost, and rainbow sting, not really the body, but the soul, leaving hairs in the body that cause fevers and sharp pains at the spot where they are found. These hairs, when placed in the palm of the hand, move as if they were alive. They differ in color: the red ones are from Kallumb, the reddish blue ones from [755] the rainbow, and the black ones from Echi. The hairs are re- [783] moved by rubbing with remedies prior to the cleansing.

/237/ It is said that the sting of pallumb /sic/ causes heaviness, lack of appetite, pains in the head and body, fever, and even insanity.

753 776 821 When the arco /literally "bow"/, called kitús, is referred to, it is nothing other than the rainbow, which comes out at any hour of the day, accompanied by a rainy drizzle, the "rainbow meow," which causes scabies (chande) in children [755] when it falls upon them; it is not harmful for adults. The curers, [789] and they alone, from their ranchos blow chewed remedies toward it, tobacco, chandur, ñushamuanda, and yacuma [755] negua, in order to make it disappear quickly. Other people chew remedies, when they have them at hand, and rub them on their bodies. There is a general idea that the rainbow causes

/237 cont./

753 776 821 cramps in the body, and furthermore that sorcerers see it in the form of a turkey impelled to peck people.

It seems obvious that what the Indians call Echimbe (red

753 825 Echi) or candelilla fina /thin glowworm/ is a firefly /luciérnaga/ somewhat difficult to capture and extremely fierce. They differentiate it perfectly well from the fire beetle /cocuyos (cucuyos)/. They say that it is an animal that God produced in

[755] order to harm the Christians. The curers call them and catch them in their Kachí, while other Indians, chewing coca, catch them anywhere and bring them to the curer to be buried.

[774] [829] They believe that their fierceness is due to the fact that the souls of the Pijao are incarnated in them.

753 The symptoms of the sting of Echi are vague and imprecise and refer solely to bodily pains.

The symptoms of Pijao "dirt" are recognized by respiratory difficulties.

● 164 757 They differentiate perfectly well the venereal diseases, which seem to be quite widespread in the acculturated parcialidades. In Calderas they are said to have spread widely among both sexes, without respect to age, and to have been treated with copper sulphate, for the remedies of the Indians were of no use. In Santa Rosa antibiotics are used. A curer in that parcialidad maintains that those diseases were brought from La Plata by wandering women and that it befell him to treat two cases: one was serious and the patient died; the second, not very advanced, he treated with yukchacha, montaña barbasco, and fisa (bitopat or bodoquero). He administered the juice for six days and subjected the patient to a diet of chicken exclusively.

755 757 Remedies. The remedies used by the Paez curer are vegetal. As a rule they are prescribed in combination. Thus:

/238/ To clean away the ptans:

[783] Yacuma blanca, ul fiñ, fiundayuskei, shugues, chandur, guepeyuskey, chayuts.

SAN ANDRES

Fams.	Agriculture $	Agriculture %	Agriculture $	Agriculture %	Livestock $	Livestock %	Trade $	Trade %	Day Wages $	Day Wages %	Crafts $	Crafts %
1.°	3.120,00	58,7	1.400,00	27,5	500,00	9,6	.....	.....	.....	....	225,00	4,6
2.	48,00	54,2	....	....	.....	....	.....	.....	40,50	45,7	.....	....
3.	122,00	70,5	....	....	.....	....	55,00	29,6	.....	....	.....	....
4.	22,50	23,3	....	....	.....	....	56,00	71,6	.....	....	.....	....
5.	329,00	62,2	....	....	.....	....	45,00	7,1	191,00	36,5	.....	....
6.	152,50	61,6	....	....	.....	....	95,00	38,3	.....	....	.....	....
7.	87,00	26,6	....	....	.....	....	240,00	73,3	.....	....	.....	....
8.	195,00	42,3	200,00	43,4	.....	....	.....	.....	.....	....	.....	.... (38)
9.	220,00	72,6	120,00	27,3	.....	....	.....	.....	.....	....	.....	....
10.°	2.000,00	89,2	....	....	300,00	10,7	.....	.....	.....	....	.....	....
11.	1.455,00	53,1	600,00	24,8	600,00	24,8	.....	.....	.....	....	.....	....
12.	170,00	100,0	....	....	.....	....	.....	.....	.....	....	.....	....
13.	650,00	100,0	....	....	.....	....	.....	.....	.....	....	.....	....
14.°	190,00	4,3	1.830,00	66,5	800,00	22,3	250,00	3,1	800,00	22,2	.....	....
15.°	375,00	14,4	....	....	100,00	3,8	.....	.....	2.143,30	81,7	.....	....

/The headings are obviously in error on this table./

38. Deficit compensated for by $65.00 saved in 1952, or 14.1% of the income.

511 In the statistical table of expenses, the first thing that we observe in the three parcialidades is the small amount of money spent under the headings "Drugs," "Medical Service," "Taxes," and "Education."

75 511 [165] [164] The protection of the health of adults and children is fundamental among the Páez. Child mortality has a high percentage, and parasitosis, diarrhea, and tuberculosis are almost endemic. But in Páez culture the care of the té eu (good curer) and the nasa jihi (sorcerer), the former protects people from illness and from the curses of the latter; the sorcerer with his magic powers can take people's lives. On the other hand, the té eu openly condemn the use of the drugs and the medical service of the "whites." [182] These two institutions still enjoy great power and basically govern almost all of the institutional life of the Páez. In Mosoco seven heads of families spent small sums of money for the purchase of drugs. /The following table and illustrations appear between p. 360 and p. 361 in the original text./

[text continues on p. 108]

1

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The King of Spain, receiving word of the troubles in this region, ordered Don Juan de Borja, his Governor at Santa Fé, to carry out the "pacification of the province," meaning the extermination of its inhabitants. The decisive war started in Chaparral in 1605 and ended in 1608 when a Spanish witness wrote of this territory, where the *Páez* had remained free for so many years, that the provinces "were so desolated that the troops could not find Indians to fight, houses to plunder, or roots or grain to eat, and, if some Indian remained, instead of daring to plant boldly, he sowed four handfuls of grain here, two more there in the shadows and cover of the trees . . . they went about harrassed, thin, and emaciated until life was ended, for the soldiers saw corpses of people dead of hunger or sickness at every step" (Simón, 1882–92, Septima Noticia, ch. 49, vol. 5, pp. 314–15). A document in the ecclesiastical archives of Páez, dated July 17, 1638, states that in the lands adjoining the *Páez* there lived a *Pijao* Indian named Ambrosio, who had said that Captain Andrés de Zúñiga could now well enjoy this country because there were *Pijao* but not *Páez* Indians in it and because the *Pijao* saw themselves doomed and the land had no proprietor.

The *Guanaca*, who, because their chief was an enemy of the *Páez* chief, had allied themselves with the Spaniards in order to attack the *Páez*, were the first to surrender and join a Spanish colony. The first road between Popayán and Santa Fé passed through their territory, where the Spaniards established a hostelry for traders. This district was given to the Jesuits, who established the Church of Guanacas and, later, a town of the same name. But the Indians felt another lethal force of European origin—disease which they were unable to withstand. In 1790, a smallpox epidemic so reduced them that they abandoned their town, and the few survivors retired to the narrow mesa, where the modern town of Inza is situated. Here they gradually disappeared altogether.

The *Páez* continued to resist and defend their lands against Spanish missionization, so that the road to Guanaca never became secure. The extinction of the *Pijao*, the lack of important quantities of gold in the area, and the difficulty of the terrain, which was such that the Chronicler Pedro de Aguado said "to travel through *Páez* territory is to go up and down," caused the Spaniards to abandon interest in dominating these peoples. They were content to establish the Guanacas mission, and, a little later, the parish of Tálaga. Subsequently, as these Indians, who were isolated in their high mountains, were allowed to retain their customs and beliefs without interference, they did not protest when small groups of Whites peacefully occupied certain places in their lands.

Thus began the true Colonial Period for those tribes which survived the wars of the Conquest. The encomienda system was inaugurated,